,and forms, into philosophy. For though this were probably done by Plato, out of a disgust and^pre-judice against the Atomic Atheists, which ujade him not so well consider nor understand that physiology; yet was he much disappointed of his expectation herein, that atomology, which he exploded, (rightly understood,) being really the greatest bulwark against Atheism; and, on the contrary, those forms and qualities, which he espoused, the natural seed thereof, they, besides their unintelligible darkness, bringing something out of nothing, in the impossible sense; which we shew to be the inlet of all Atheism. And thus, in this first chapters have we not only quite disarmed Atheism of Atomicism, or she wed, that the latter, (rightly understood) affordeth no manner of shelter or protection to the former; but also made it manifest, that it is the greatest bulwark and defence against the same; which is a thing afterwards further insisted on..

As to the second chapter, we have ttO more to say, but only this; that here we took the liberty to reveal the arcana mysteries of Atheism, and to dis cover all its pretended grounds of reason, that we could find any where suggested, in writings, those only excepted, that are peculiar to the Hj-_ •io^picjform (which is directly contrary to the Atongafi), and that .to their best advantage too; "^nevertheless to this end, that these being after wards all baffled and confuted, Theism might, by this means, obtain the greater and juster triumph over Atheism* ;

In the third chapter, we thought it

necessary, in order to a fuller confutation of Atheism, to consider all the other forips thereof, besides the Ato-